June 1953

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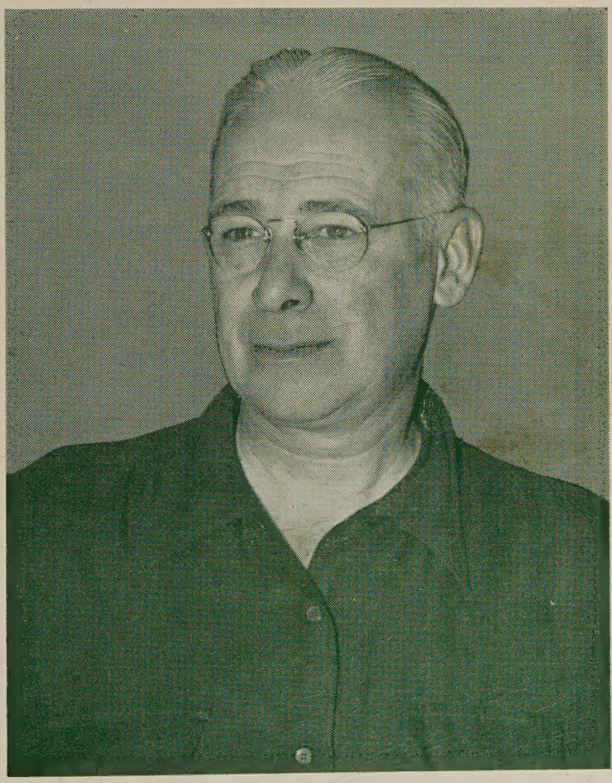
Fellowship



A. HERBERT HASLAM *Administrator*

Fellowship House, Philadelphia

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ff The innovation this month is a picture-story—about half of one and half of the other —on Fellowship House in Philadelphia. Sparked and carried on by a group of enthusiastic people among whom FOR members are prominent, this is one of the most concrete and most successful experiments in brotherhood that you will see in many a long day. Alfred Hassler took the pictures and wrote the story. . . . Wallace Hancock is a British Quaker who is secertary of the Movement for a Pacifist Church of Christ and of the Standing Joint Pacifist Committee in England. His article "The Non-Theological Foundations of Christian Pacifism" is here condensed from a pamphlet published in England under the same title. . . . Bennett Andrews, who is the author of "The Forty-Ninth State," also wrote "The Power of One," published here in March 1950. . . . Rabbi Samuel Thurman, whose "Decalogue of Brotherhood" came to us through Religious News Service, last month began his fortieth year as minister of United Hebrew Temple, St. Louis, Mo.

ON THE COVER

Dr. A. Herbert Haslam, Baptist minister and FOR member, left a pastorate in Toledo and a place on the faculty of the University of Toledo to take the job of administrator of Philadelphia's Fellowship House (see pages 10-17.)

FELLOWSHIP

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Fellowship

The WORLD in FOCUS

VOLUME 19, NUMBER 6 ■ JUNE 1953

Symptoms

IT is characteristic of our times that we think in terms of symptoms.

It is infinitely more exciting to argue with or about a Senator McCarthy than to examine the popular state of mind out of which such a man can erupt.

Prisoners of war coming back from Korea are reported to

. . . . . .

Members of the United Pacifists of West Chester (Pa.) and Vicinity meet every two weeks. All FOR members except the baby, they discuss current topics, or listen while one member reads and the rest address postcards for a meeting, or stuff envelopes, or bring records up to date. FOR has 150 organized groups throughout the country.

have been "affected" by Communist propaganda and are hidden away for a period of "reorientation," as though a man's convictions about democracy and communism were like successive coats of paint, to be scraped and refinished as needed.

So far as the press reports go, no one has asked why the war prisoners were affected. Are the Communists really all Svengalis, to twist a man's basic orientation of life into the precise opposite of what it has been? Were the prisoners in question men who had convictions, or empty receptacles waiting to be filled? Did they know out of their own experience the blessings of democracy, or had they been hurt and disillusioned by some of the more unlovely aspects of our western culture?

It is important that Americans understand the doctrines and methods of the Communists, and of all totalitarians. It is even more important that they come to terms with their own society, recognizing and coping with weakness and injustice rather than attempting to explain them away as the figments of a hostile imagination dominated by the "Big Lie."

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"When you tally up the score of the two [world] wars, in terms of their ostensible objectives, you find that if there has been any gain at all, it is pretty hard to discern."

—George F. Kennan,
in "American Diplomacy, 1900-1950"

●

Bigness

Democracy has a continuing vitality when it can express itself. One of the real problems of our age is how to give it expression in the context of the bigness that dominates so much of our culture.

We sat the other night in an annual meeting of a school board. More than seven hundred people crowded the high school auditorium to discuss the budget and elect three new board members. The discussion was lively; the board's budget was presented and discussed and modified with no evidence of undue reverence. The discussion was punctuated by the three successive ballots that were necessary to settle the race for one of the board seats.

Each vote required everyone in the hall to file up to the front, register, and deposit his ballot. It was a protracted procedure, and the third ballot could not be completed and the results announced until almost midnight, but the hall was still well filled at that time. People in a manageable unit —a village and the surrounding rural area—confronted an issue of importance to them, in their own neighborhood, for their own children, and democracy showed itself to be a workable and even thrilling process.

If we can find ways of making the urgent problems of our national and world neighborhood equally relevant to groups of citizens of manageable size, we may be able to restore the vitality of democracy in these areas, too.

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"The greater the importance of safeguarding the community from incitements to the overthrow of our institutions by force and violence, the more imperative is the need to preserve inviolate the constitutional rights of free speech, free press and free assembly in order to maintain the opportunity for free political discussion, to the end that Government may be responsible to the will of the people and that changes, if desired, may be obtained by peaceful means. Therein lies the security of the Republic, the very foundation of constitutional government."

—Federal Judge Luther W. Youngdahl in a ruling on the Owen Lattimore case, May 2, 1953

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Signs of Hope

Pacifists, who tend to become discouraged about the short-term outlook for the world, need to remind themselves now and then that here and there something besides Stygian blackness does exist. Some people are doing the kind of things that need doing, even though their activities rarely draw the spotlight of publicity.

A recent bulletin of UN activities* provided several examples of this kind of thing.

Malaria campaign teams from the World Health Organization, for instance, are continuing their work of eradicating that disease from the area around the Bay of Bengal despite the complications of man-eating tigers that killed twelve people during the 1952 operations.

* Globe Features' *Briefing*, on United Nations affairs.

A public library, opened in New Delhi in 1951 with UNESCO help, drew more than 130,000 visitors during a recent four-month period. Its consultant is a borough librarian from Luton, England.

A New Zealander heads an FAO mission that is helping to increase the grain and meat production of Ethiopia to the point where it can make inexpensive food available "to any of the surrounding countries from Italy and Greece to Saudi Arabia and India."

Another FAO team has explored the Amazon Valley for Brazil and made recommendations that would triple the lumber production of that area.

And UNESCO will send volunteer young people this summer to replant stripped forests in Germany, help with the harvest in Britain, build roads and lay railway tracks in France and Norway, rebuild youth centers and student hostels in Austria and the Philippines, lay out playing fields in Belgium and Sweden, build schools in India and Thailand and houses in Pakistan and Finland, and work with refugees in Malaya.

The foreground of our outlook may be dominated by quarreling diplomats and threatening militarists, but they can only destroy the present. The future will be built by these other quiet ones.

•

"All modern war is wholesale murder. We must, if necessary, adopt the moral line that in no circumstances will we be accomplices to murder. By all means, let us be murdered ourselves, or reduced to slavery—if the Communists attack us—but it is better to be murdered or enslaved than to be guilty of murder."

—Senator Joseph Johnston (Eire), quoted in Peace News, *May 8, 1953*

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"As a scientist I am convinced that to trust in civil defense against modern weapons is as foolish as to feel secure in a car heading for a precipice because we have a first-aid kit."

—Kathleen Lonsdale, British Scientist, quoted in The Peacemaker *(Australia) April, 1953*

The Non-Theological Foundations of CHRISTIAN PACIFISM

By
Wallace Hancock

THERE ARE comparatively few eminent pacifist theologians. Notwithstanding the outstanding quality of their writings and their faithful witness over the past years their number have not increased; indeed some pacifist theologians have reversed their opinions almost overnight. Little progress has been made in converting the nonpacifist theologians to the pacifist theology.

Theological thought in the Roman Catholic Church is almost solidly against pacifism and it is very doubtful whether it really exists in the Greek Church. There is very little support for pacifism in the thinking of the Christian hierarchy.

This at first sight would appear to be a very discouraging and even hopeless outlook for Christian pacifists, but the position is not nearly as bad as that. In fact the Christian argument, apart from theology, is almost overwhelming.

To the lay mind the matter was closed over twenty years ago by the Lambeth Conference, when the conference, which was comprised for the most part of anti-pacifists, asserted that "war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." Similarly, the World Council of Churches at Amsterdam in 1948, which was predominantly nonpacifist, made a declaration in almost identical terms.

This statement of the Lambeth Conference is not, of course, a theological statement. It is a statement made by theologians, but there is nothing theological about it. It is an expression of opinion and a very obvious expression of opinion. It is an evaluation of a figure in history that the "common man" has long since taken for granted.

It is not clear why the Christian Church found it necessary to make a statement that is so very obvious as that "war is incompatible with the teaching and example of Jesus." As most intelligent people already believed it, it could not be regarded as either revelation or prophecy. The entire significance of the statement depended on the manner in which the Christian Church would implement it. But having made it so abundantly clear

to the "common man" that Christianity could not be reconciled with war, the Church proceeds to argue that the statement really means very little.

Says the World Council of Churches: "In the absence of impartial supranational institutions there are those who hold that military action is the ultimate sanction of the rule of law, and that citizens must be distinctly taught that it is their duty to defend the law by force if necessary."

Says the Archbishop of York: Christians can take part in a "just war" if it is legal, defensive and if they have a reasonable prospect of victory.

Said William Temple, the late Archbishop of Canterbury: "If you look at the New Testament carefully, there can be no doubt that there is a theology of the State as well as of the Church, and that it is our duty to do as citizens in support of the State things which it would be inappropriate to do as Churchmen in support of the Church and its cause. . . . The duty to fight is a civic duty which, if the cause is good, Christianity accepts and approves."

Still Not Theology

This attempt to explain away the clear statement of the irreconcilability of war and Christianity is again not a theological issue. It is a political difficulty and theologians are not necessarily more politically wise than the rest of mankind. What relation have "supranational institutions," "military action," "the rule of law," to the way of life as Jesus taught it?

Even if there is a "theology of the State as well as of the Church" (which we do not admit), and these two are in conflict, why, when peace and war are the issues, does the Church always support the "theology of the State"? If there is no doubt that, following the teaching of Christ, no Christian could drop or authorize the dropping of an atom bomb, why does the Church say that in certain circumstances it is right to do so? Is it seriously suggested that if there *is* a conflict of loyalties, if there *is* a doubt as to where our duty lies, we should give the dropping of the bomb "the benefit of the doubt"? Is it not just as logical to say that if there is a conflict of loyalties we should outlaw the bomb under all circumstances?

If in these times of great crisis in the history of nations the followers of Jesus cannot be distinguished by their example or precept from the followers of Mr. Attlee, Mr. Churchill, Gen. Eisenhower or Mr. Stalin, what is the efficacy of the Christian faith?

Quite obviously this will not do as a religion. No intelligent layman is going to be attracted to a "Christianity" of this sort. The man outside the Church knows that you cannot "square" Christ and war, and the repeated attempts to do so by the leaders of the churches merely brings the Church into disrepute.

A Christian's Duty

The Church must begin to be fair and honest with the people. How often have we had it said to us by non-Christians: "I am not a Christian: the standards of Jesus are too high. I am not prepared to lose my job because I will not support war. I have not the courage to see my wife and children suffer because I will not join the Army. I wish I could follow Christ but I can't and I don't pretend to"?

That is an honest, straightforward and understandable statement. These qualities are lacking in an attitude that seeks to "have it both ways." The Church owes to the people the primary duty of spiritual integrity. The Church must keep faith with the people.

Here then is no complicated theological issue; theology is not involved in this. The issue we are discussing is a simple moral issue upon which not only Christians but "the common man" is able to, and frequently does, express an opinion. What does Christ stand for and what does he mean? And if the answer to that conflicts with our civilian duty, what does the follower of Christ do? It is as simple as that.

An Uneasy Conscience?

Most intelligent non-Christians will give you the answer without much hesitation. Christians, they will say, profess to follow a higher moral law and live up to a higher moral principle. Obviously when that law is in conflict with the law to which the "common man" conforms, the Christian will follow his higher principle. If not, why go to church at all?

It is one of the inconsistencies of the situation that the non-Christian knows what the Christian ought to do, probably because the non-Christian has an uneasy conscience that he is not doing it himself. So while the non-Christian admits that his loyalty is to the State, he also has no doubt that in a conflict of loyalties the Christian should follow his God. Curiously enough, the Christian thinks that in a conflict of loyalties he must follow the State.

Christian pacifists who have visited Russia and have interviewed leaders of religious thought in Russia tell us that the reaction to pacifism in Christian Russia is precisely the same reaction as one finds in the headquarters and conferences of the various churches in this country, except of course the Quakers: that attitude is of course that political exploitation or military aggression must be resisted by force. In effect the "theology of the State" is supreme. Atheists must control the Church in Russia, and the policy of Downing Street, which is also dominated by the power complex, is supreme in England. There is no purpose in British Christians appealing to the Russian Christians to behave in conformity with the teachings of Jesus. The writ of the State is the writ that runs throughout Christendom.

The Unhappy Dilemma

This may sound very academic to the layman, but actually it ties some of the finest and grandest souls in this and other countries to all the horrors of war; it commits them in advance to the atom bomb, to napalm, biological warfare and all the atrocities that are part of modern war. When during the last war we were shocked at the stories coming from neutral countries of the effects of indiscriminate and obliteration bombing, we wondered what we could do. Tens of thousands of helpless civilians killed in raid after raid; the terrible effects of phosphorous bombs; stories of people like burning torches rushing about the streets.

Knowing something of the great humanity and Christian saintliness of Archbishop Temple, I wrote to him. In reply he said,

"I think the balance we need to strike is very difficult, but I am sure that it is our duty to support

whatever is necessary for success in the war, provided that such care as is possible is taken to avoid the infliction of quite useless suffering. . . . It would not seem right, supposing that we are right to be engaged in this war at all, to do anything which diminishes the effectiveness of our air-arm, just at the time when it is beginning to show its superiority. That superiority can unfortunately be exhibited only in greater efficiency of destruction. . . ."

The Only Solution

Alas, as one turns the pages of history how often do we find that the inexorable logic of theology has dried up the springs of mercy and pity where naturally there was such life-giving sweetness and beauty!

Granted that we live in a world that is not merely sub-Christian but unchristian; granted that worldly power is in the hands of those who believe in the method of liquidation of their enemies, internment camps, secret police and atom bombs; granted that moral standards are rocking to their foundations. The Christian deplores it; the thoughtful man in the street deplores it; the press in its sane moments deplores it. There is perfect unanimity. Churchgoer and non-churchgoer say that there is only one remedy, only one solution, and that is to get back to the Christian standards of life. But it is just at this moment that the Church chooses to jettison Jesus. "War is contrary to His teaching and example." Yes, but the theology of the State says that it is necessary: therefore let us follow the State.

We are told by Christians in high quarters that the Sermon on the Mount is "inapplicable" in these times in which we live—that until higher standards of morality prevail, the practice of the Christian gospel is not possible. But with thoughtful men outside the Church looking to Christian standards and the Church openly saying that the gospel of Christ is the *only* solution of the problems of this tormented world, how *can* the Church say that the message of Jesus is for some future time when problems are less difficult? It is suicide for the Church to abdicate. It *dare* not say that its message, and its whole message, is not for today.

"He That Heareth . . ."

If the gospel message has no relevance for these times, why keep the Church doors open? Is it to be the churches' function merely to remind believers of the promise of eternity and to offer a study of cold ethics to the seeker after Him who said he was "the way and the truth and the life"? Are we no longer to believe that "he that heareth these sayings of mine and doeth them is like a man who built his house on the rock" and shall we believe that the only house that can be built on that rock is a lunatic asylum? If men are so inspired by the impossible teaching of Jesus that they say "we would follow Jesus," are we to suggest that they postpone such madness until tomorrow or ten thousand tomorrows?

This attitude would surely be the beginning of the end of the Church. But these questions are simple ones that arise in men's minds immediately the Church decides that in a sub-Christian world Christ can no longer have a message that his followers must obey. They dwarf entirely the great questions with which theology deals and upon which generations of Christians have differed in their opinions.

DECALOGUE of BROTHERHOOD

By Samuel Thurman

I am man, thy brother, created by God, even as thou.

Thou shalt not deny this common birthright which we enjoy as children of a common Father.

Thou shalt not treat this state of our common kinship as something empty or vain.

Thou shalt honor the sanctity of our separate or cooperative enterprises and labors as sacred to our religious and civic ideals of freedom, discriminating against no man for reasons of race, color or creed.

Thou shalt honor our separate or collective expressions of faith in and worship of the heavenly Father of our lives and destinies.

Thou shalt not kill the divinely planned relationship of our common brotherhood.

Thou shalt not defile the divine strain of our common humanity.

Thou shalt not steal or deny the rights of our individual personalities.

Thou shalt not bear false witness against my rights and liberties as your neighbor brother.

Thou shalt not covet for thyself alone these inalienable rights and liberties with which God has endowed each and all of His children to share equally.

Right. Each of these has a story of brotherh attached to it for visitor hear. Left to right they Lao-Tse, Abraham Lin Sigmund Freud, Maha Gandhi, Mme. Montes Ralph Bunche.

Left, Fellowship House, 1431 Brown Street. An rican student who visite wrote: "Ever since I rived in your country, been looking for the h of America. I think found it here where many different kinds people seem so easy each other and so de mined to work together

Mrs. Carter Norwood and Mrs. Bette Bullock, both members of Fellowship Choir, examine the House's famous third-floor collection of dolls. Busloads of school children come to tour the House, and listen raptly while a volunteer story-teller spins her magic tales of brotherhood about the dolls. And three groups of teachers taking in-service courses come here every week through the Board of Education for instruction on how to teach brotherhood in their classrooms.

Fellowship House in Philadelphia

by ALFRED HASSLER

You find in me a convert. I have spent the better part of two weeks this winter and spring trudging about the city of Philadelphia in the wake of various members of that metropolis' famous Fellowship House. They left me convinced that this program comes close to being the most remarkable effort toward brotherhood anywhere in this country.

Fellowship House itself is no new discovery for me. I was around back in 1941 when the three-story brick building was bought, with a $500 down payment and unlimited faith. Members of the Sunday school class my wife and I taught were among the young enthusiasts who scraped and scrubbed the grime of ages off the floors and walls, and my camera took what probably were the first pictures of the new venture.

But how that weakly infant has grown! Today the house on Brown Street is headquarters for 41 separate projects designed to foster brotherhood. Fourteen other communities, from nearby Chester to Kansas City, Missouri, have been inspired to start Fellowship Houses of their own. A monthly Fellowship Church service draws thousands of people each year to the old First Unitarian Church on Chestnut Street.

A handful of poorly paid staff and literally hundreds of enthusiastic volunteers have turned the ancient brick building into the throbbing center of some of Philadelphia's most promising experiments in human relations.

John O'Donnell and Billy Farrell wait for the Arrows at William Cullen Bryant School.

"The Arrows Are Coming"

ONE Friday noon this spring I pulled up opposite the William Cullen Bryant elementary school in West Philadelphia. While I got out my camera equipment I watched and listened to the youngsters heading back to school after lunch.

Many of them wore a paper badge: a four-inch circle pierced by an arrow, showing the figures of three children: one white, one black, one Oriental. Across the top of the circle ran the words: "Arrows Work for Fellowship."

A small boy passing by said earnestly to his older companion, "What *are* the Arrows, anyway?" A little girl announced to two friends, with evident pride, "Oh, yes, I'm an Arrow." And two women sitting in a parked car nearby smiled at each other happily before they got out and started across the street to the sprawled-out old building. Fellowship House's Arrows were moving to the climax of their week's work!

A dozen women, all volunteers, made up the Bryant School team. They had moved in the previous Monday, with the approval and blessing of Philadelphia's Board of Education. They had lined the old halls with posters. "The Arrows Are Coming," the posters said; or "Watch for the Arrows." Teachers were briefed, children recruited for the play to provide the climax.

The children filed expectantly into the basement auditorium that

Friday afternoon. They participated enthusiastically in the song that told them "At Fellowship House you're welcome—we say 'C'mon right in!' We don't ask your religion or the color of your skin."

They watched and listened with evident delight to a simple play about some black rabbits and white rabbits, and the attempt of "Fenimore Fox" to get them to hate each other, and how it was frustrated. And when they were invited to "become an Arrow" and work for peace and brotherhood, every hand in the auditorium shot up. Later in their classrooms, they heard Arrow workers nail home the story, with exhibits, stories, flannel-boards and songs. 24,000 children have shared in this program in the past four years!

So successful is the Arrows program that last February a group of these volunteers went to New York, at the invitation of that city's educators, to demonstrate their project there. A school principal who saw their demonstration wrote them: "I predict that you will reap the satisfaction of seeing this worthy project expand and develop in the schools of New York City."

Fenimore Fox learns to his dismay that Herman Ermine, his pure-white choice for mayor of a Jim Crow Rabbittown, becomes brown-coated William Weasel in the summer. William Weasel tells the rabbits how silly they are to hate each other because of their color.

Mrs. Walter Wynn tells a Bryant School class stories of Liberia, where she lived for four years as the wife of a college president. A python skin and a Liberian tapestry add realism to her stories.

Fellowship House Farm

THREE years ago members of Fellowship House ended a long search when they learned of a 125-acre farm for sale. It lay about 30 miles northwest of Philadelphia, and came complete with 15 buildings, and a swimming-pool. Accustomed to leaps of faith, Fellowship House hesitated hardly at all before signing the papers that committed it to the $32,500 price.

Today the family of Dr. Herbert Haslam, Baptist minister and FOR member who left a Toledo church to work as Fellowship House's administrator, occupies one home; the family of business-manager Dee Ohrenstein lives in the other. The newly painted barn has become the men's dormitory. The chicken house has been transformed into accomodations for families. Women live in the Lodge.

Conferences on brotherhood find the farm a congenial place to meet; Fellowshipers from Philadelphia and other cities come for training; families from Philadelphia's crowded streets enjoy the only vacations they can afford on its broad acres, and others come who want the non-segregated experience for themselves and their children. Last summer 2,100 people stayed at the Farm, to work together, play together, and most important, study Fellowship philosophy and techniques together.

Director Marjorie Penney and Dee Ohrstein, leaning against shelves built by son of Sigmund Freud, discuss plans the coming summer. Marjorie, origina director of the Quaker-sponsored You People's Interracial Fellowship, has head Fellowship House since it opened in 19

The "cook house," where one gas range "It's a very good restaurant stove" th explain earnestly—suffices to prepa meals for a couple of hundred hung guests. (Another is on the way, thoug On the outside walls are lettered praye of thanksgiving in English, Hebrew, Arab and Ibo, a language of Eastern Nigeria.

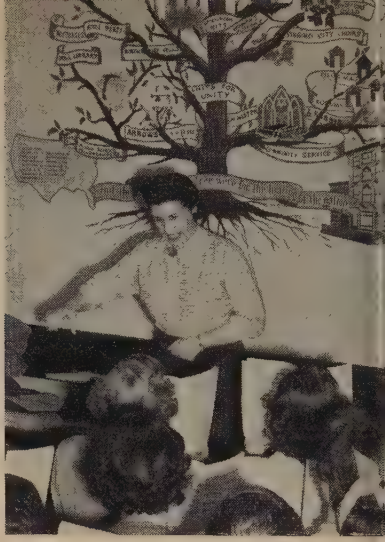
The Farm's acres had not been cultivated for several years, but House members began the task of reclaiming them. Working on 1953's garden are (right to left) Elizabeth Haslam, Simon Shellow, Herbert Haslam, Howard Flicker, and Emmett Shepherd.

Ruby Kaneda stands in front of the map of the Fellowship Farm she painted on the front wall of the Lodge. Ruby, a Nisei, and her family, came straight from a wartime Relocation Camp to Fellowship House, and lived for six years on the fourth floor at 1431 Brown Street. The Japanese Christian Church meets weekly at the House.

The Singing City

IN some ways the most dramatic of all the projects that have come out of 1431 Brown Street are the Fellowship Choir and the "Singing City." Together they put 980 participants on the stage of Philadelphia's Academy of Music on April 29, filled its three thousand seats and turned almost as many away.

The eighty-voice Fellowship House Choir—interracial, of course—is a first-class musical group. Its director is talented and committed Elaine Brown, director of choral music at Temple University, winner of the 1953 B'nai B'rith Interfaith Award for her contribution to brotherhood through music, and



Elaine Brown directs the Choir in rehearsal on the second floor of Fellowship House, standing in front of the "tree of organization" that shows the way in which Fellowship House activities have spread.

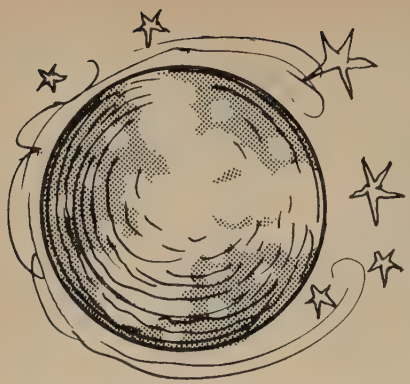
A Lithuanian choir sings its native folksongs for the Singing City Concert. Singers and dancers from India and Israel also took part in the big concert.

Dancers portray the symbolic pageant about which the concert this year was drawn: the story of a deer and a tiger who lived together in the forest, and of how distrust and misunderstanding destroyed their house and shattered the peace of the forest. Second act drew gripping parallel to human activities, and the fact that "it doesn't have to be that way."

chosen this year as Distinguished Daughter of Pennsylvania.

From the Fellowship House Choir, with its success in "opening folks' mouths with a song, and poking the truth down," came the idea of linking choirs throughout the city on an interracial and interfaith basis. The result was the "Singing City," in which Fellowship House is joined as sponsor by Temple University and the Philadelphia Settlement Music School. Twenty-five choirs, including churches, synagogues, colleges and foreign groups, Catholic, public and private schools, now are a part of "Singing City." The April concert was the third of its annual "festivals of brotherhood" for the benefit of the whole city.

Singers from nine Singing City choirs almost filled the main floor of the Academy of Music during rehearsal, with a children's choir occupying the center section. Music from Bach, Honegger and others accompanied staff-written and directed script.



The Forty-Ninth State

By Bennett Andrews

Fire!

A smother of smoke seethed at the base of the gigantic rocket; it lifted and bobbled for a breathless moment on its smoky cushion, and then, with enormous acceleration, soared into the engulfing night sky.

It seemed unbelievable that in a little over two hours it would land on the moon.

It was nine o'clock in the evening. I had just witnessed by television the President's send-off from Washington. With his chiefs of staff he had entered the rocket, waving cheerily, before making the long flight through space. At twelve, midnight, he was formally to adopt the famous satellite into the Union as our forty-ninth state.

I recalled the rumors that had sprung up about a year before, that man had reached the moon. Speculation was intense at first, but lacking official support the rumors died down and the weather obtruded, for floods came, and a hurricane blasted across Florida. It wasn't until nine months later that, like a bombshell, came the President's announcement that the moon had been annexed to the United States. Tersely he told how the military had been interested for a long time in the possibility of making the moon a defense base. Very seriously he spoke of Operation Moon as a mission so secret that—brightening, with his celebrated smile—not even *he* knew all that was going on, but he reminded us, as a well-informed, democratic and peace-loving people, that we would be told all at the proper time. That is, all that had nothing to do with national defense, of course. There would be no Iron Curtain here, he declared!

Later we learned that one of our great commercial institutions had shared in the enormous expense involved in the "opening up" of the moon, but that the name of this patriotic concern would not be divulged for the present.

But in all the debate and discussion that followed the proud announcement of America's claim to the moon, nothing created the furore of a press interview with Senator Smith, chairman of the Con-

gressional committee for furthering Operation Moon.

"Gentlemen," he said, as we reporters finished forming a semicircle before him, "the American people may be asked to make a great, a very great sacrifice in the future—perhaps in the very near future."

An electric tension filled the room.

"If war comes—" he continued gravely—"if communism cannot be controlled, we shall be forced to take a drastic step, a most drastic step." His periods were rolling in great waves.

"Your government will not take this step except as a last resort; nevertheless, the people should be prepared for it.

"As you know, we have taken over the moon, and the military is speedily preparing its defense. The sacrifice of which I have spoken will come about if the military—and your government—feel that the only way to stop the spread of communism is by evacuating to the moon, and from there destroying the earth. Those good Americans who necessarily will have to be left behind will be destroyed with it, but gentlemen, I feel sure that they, as real Americans, will be proud to make the supreme sacrifice so that democracy and freedom shall continue to live—a—a—a elsewhere."

There was a pregnant silence broken only by the sibilant scratching of pencil on paper. Then a voice inquired, "How many Americans do you think will be required to make this sacrifice?"

"I don't know. Very many, I am afraid."

"Millions?" someone prompted.

"Many millions," was the solemn reply.

"Now," the Senator continued, after a pause, "I know that all of you are wondering how we are going to determine which Americans will be selected for transfer to the moon. Necessity will be the first consideration. Technical men, professional men, and laborers, certainly, all who will be needed in founding the new nation—will get first choice . . . after the military, of course.

"For the rank and file, certain tests have been proposed by a distinguished group of educators. I, myself, have suggested some," he added modestly.

"Tell us a few, Senator!" someone demanded.

"Well, understand that these are only tentative and not official. For instance, it has been suggested that only those be eligible who have a good record in the periodicals they read. *The Reader's Digest* or *The Saturday Evening Post* would obviously be quite safe.

"Another test, and I think that it is of utmost importance, will deal with religion. One suggestion would have the candidate repeat the Nine Commandments in ten seconds flat."

"The Ten Commandments?" a voice suggested.

"I said the *Nine* Commandments." The Senator was firm. "The Sixth is obviously apocryphal. . . .

"Now gentlemen," he continued, "for the most important consideration of all, many different ways to screen only 100 percent Americans have been proposed. In my opinion, none of those suggested will quite do that yet. I rather like the bit of exercise"—and he smiled somewhat self-consciously—"which my illustrious grandfather, the Honorable Peter Pust . . ."

"Peter Pust of the Western Reserve Bust!" a quiet voice interposed, referring to a scandal of other days.

" . . . taught me"—the Senator, with sober dignity, ignored the impertinence—"when I was a child. It was to repeat the Pledge of Allegiance to the Flag backwards, patting the head with one hand and rubbing the stomach with the other, all at the same time. And I can still do it," he added with a trace of challenge in his voice.

There were a few snickers, but the great man raised one of his paws in a fatherly admonition.

"Anyone who has a taint of communism in the family, even to the fifth generation, will be barred. We cannot take any chances on an ev inoculation. This refers to subversives of all types: non-partisa voters, pacifists, and people wh read suspected books. Furthermor anyone who has ever been sus pected of having said a civil wor to a Communist will be barrec automatically."

"Senator," a voice asked, "didn you speak to some Communists a the un-American hearings held las year?"

"I did," the Senator answere staunchly, "but I defy you on m record to prove that I ever spoke civil word to any of them."

There was a silence. Then a voic inquired, somewhat crudely per haps, "Will you be included, Sena tor?"

"Gentlemen," he answered, "Con gress, having been duly elected b a democratic and free people, wil of course continue its solemn dutie wherever it—a—a—sees fit."

The next day, when the full tex of the interview had found its wa over the nation, the stirring of th people, democratic and free though they were, was intense. Some—th papers labeled them Communist —were bitter or sarcastic. Others— real Americans, the papers said— were exultant. *They* were ready a any time to make the supreme sac rifice with the lives of as many Americans as would be demanded The great majority, however, were honestly frightened, causing Washington to declare the Senator' announcement exaggerated and unofficial. Only a few serious pub lications, with limited subscriptio lists, hinted that it was definitely a feeler and a way of acclimating th

ɔpulace to a future unpleasantess.

The sale of Bibles increased a housandfold, and from the priacy of millions of homes came the ɔund of slap and rub as flat voices ıtoned awkwardly the Pledge to ıe Flag in reverse.

My reverie came to a close. It was leven-thirty. Turning on the teleision, I was just in time to see the resident and his party land on the ıoon.

I went outside. The street was lled with people looking upward, ushed, expectant. Directly overead was the serene disc of the ıoon. Suddenly, by some unexlained alchemy, it darkened to a ıere glow of its former self, and imultaneously a shower of explo-ions played around it in all the haracteristic colors of true fireworks. From many open windows he voice of a radio announcer ame, telling us that each explo-ion was that of an atomic bomb, hough we were assured that our lefenses would not suffer by this ɔrodigal exhibition. Every one of he hundreds of bombs was obsoete, he told us, and though greatly n advance of the primitive A-ɔombs used in roasting and searing he people of Japan in the last war, hey were as nothing compared to he bombs we had now.

At twelve, promptly, the "fireworks" stopped, but the moon still remained under drapes, as it were. Fraught with meaning came the announcer's words, "The next voice you hear will be that of the President of the United States."

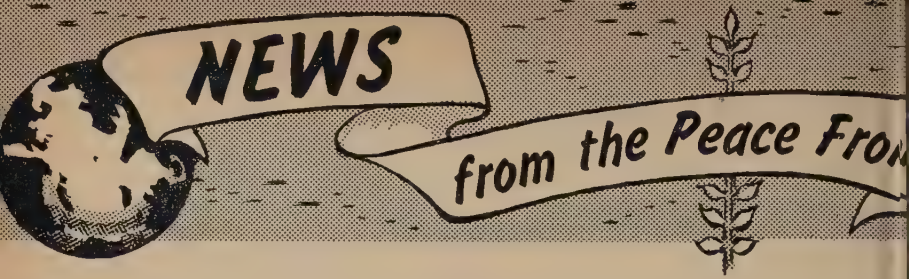
Then, molded with emotion, we heard that well-known voice.

"Fellow Americans, this is a great and humble moment for me as I look out over the age-old mystery of the lunar landscape. It has truly been said that more people have looked upon the moon than upon any other object in the heavens. Adam and Eve, Christ, Washington: all the great men and women of history, down to the very least of us, have gazed upon it. . . . Therefore, I am proud indeed to welcome the Moon into our sacred Union, as *our* satellite. I hereby declare it to be the forty-ninth state of the United States of America."

As the brazen pomp of the Star Spangled Banner was trumpeted out by an unseen band, the atomic fireworks began again, framing themselves into a living flag. With the sound of the last notes of the national anthem, the flag faded out, and a hush fell over us preluding the final grand climax. For, in keeping with the great tradition of American free enterprise, there flared up on the still-darkened moon, in red of richest neon, our tribute to the patriots who had made this great event possible: the familiar slogan, *Drink Dipsi Cola!*

The Koreans "ask for so little and get so much less," that dangerous problems are facing the country in an estimated 125,000 orphans and unaccompanied children, some 100,000 or more physically handicapped, at least 15,000 vagrant adolescents and some 294,000 war widows with a total of 517,000 children, all without means of support.

Dr. Elfan Rees
World Council of Churches



Methods Deplored But Probes Continue

Charges, countercharges, denials, defenses, and resolutions pro and con Congressional investigation of American churches and churchmen continue to testify to hot collars and confusion over the issue of civil liberties. In May:

The Protestant Episcopal diocese of Massachusetts, meeting in annual convention in Boston, urged Congressional investigating committees to consult the heads of educational institutions and churches before making public the names of teachers and clergymen they propose to call as witnesses.

The Washington, D. C., diocese of the same communion made a resolution endorsing the recent National Council of Churches statement deploring "certain methods" of Congressional inquiry.

The Council of Bishops of the Methodist Church, meeting in Omaha, Nebraska, expressed concern that "in a period when its witness is so sorely needed, the Church has been persistently and falsely accused. . . ." The Council made specific reference to what it said were unjust accusations against outspoken G. Bromley Oxnam, bishop of the Washington, D. C., area.

Late in April the Union of American Hebrew Congregations asked for protection of the clergyman's right to express his ideas from t pulpit without penalty and accor ing to his own understanding how the Scriptures bear on co temporary problems.

A national radio and televisi debate on "Is Criticism of t House Un-American Affairs Co mittee Justified?" brought Bish Oxnam face to face with Rep. Do ald L. Jackson, (R. Cal.) who pr viously had accused Oxnam "serving God on Sunday and t Communist front the rest of t week."

Oxnam specifically charged t Committee with refusing to remo from its files material demonstrab false, giving examples from h own history. Jackson, on his sid made it clear that he judges Co gressional procedure solely in t light of the end being serve namely, the preservation of natio al unity and of "faith and con dence in Congress."

But it looks as if the investig tions are here to stay, and wi their current coloring. Speaking b fore the American Jewish Leag Against Communism, Chairma Harold Velde of the Committ promised that his committee wou continue to bring suspected church men to the bar: "If I find a Com munist, whether he is in overal or in sanctified cloth, I will see th he is investigated."

The fundamentalist America

ouncil of Churches made a state-
ent to the effect that Congress is
ot doing enough Red investigating
mong the clergy, at its recent
oplin, Mo., conclave.

.O.R. National Council Discusses Program

The National Council of the Fel-
owship held its Spring sessions
his year on May 14-16 at Broad-
ay Tabernacle in New York, with
he largest attendance of recent
ears. From as far north as Ver-
hont, as far south as Florida and
s far west as California, members
f the Council and the national
taff came to confer and lay plans
or future work. Two new members
f the regional staff, Richard Hath-
way, New England Regional Sec-
etary, and Howard Dean, New
ork Regional Secretary, were pre-
ent.

As its second session, the Council
pproved the suggestions of the
ommittee on basic policy and pro-
gram, chaired by Lyle Tatum. The
ommittee recommended three ma-
or emphases: work in the church-
s, including race relations and
ivil liberties; work with people
f high school, college and semi-
ary age, much of which can also
e done through church groups;
nd pacifist training for members,
o help them to be more effective
acifists both in their daily living
nd in trying to convert others to
acifism. In order to devote as
uch staff time as possible to pro-
oting these basic emphases, the
ommittee recommended that so
ar as possible the work of staff
embers in organizations that are
elated but outside the FOR be
e-emphasized.

Considerable attention was devoted to the issue of civil liberties and the suppression of independent thought and opinion, both directly and by the climate of the country today. A statement was adopted for the information and guidance of the membership and others, reaffirming the FOR's belief in freedom of speech and thought for all in a democratic society.

Also in connection with this issue there was discussion of the case of Bishop Oxnam, who is under fire from the House Un-American Activities Committee. In his file the FOR is mentioned as "allegedly a strictly pacifist organization." A letter to Rep. Harold Velde, Chairman of the committee, was approved, calling his attention to the principles and program of the FOR and refuting an assertion that the FOR "maintains that class war is necessary," and requesting that this correction be inserted in the file.

George Houser presented a proposal that he be authorized to go to South Africa at the end of this year for from four to six months. This had been suggested by Prof. Z. K. Matthews, exchange professor from South Africa, who felt that George Houser could do a good deal to support and encourage the movement of the natives of South Africa against unjust laws, as well as himself benefitting by the experience. The Council felt that this would be a valuable trip, if George can get permission to enter South Africa.

FOR PACIFIST PARENTS
A pocket primer written by 3 mothers.
Cloth bound.....25 cents each
Order from Agnes Ryan, Mill Road
Durham, New Hampshire

Macedonia Community Suffers Tribulations

The Macedonia Cooperative Community in Clarkesville, Georgia, about which Art Wiser wrote in the November 1952 issue of FELLOWSHIP, has suffered a number of unexpected troubles in the past year. Most of the members have been ill with jaundice coupled with flu, which still three months later made it impossible for most of them to carry a full schedule of work. As a result over 1,000 man hours were lost in the shop which produces toys and provides an economic bulwark for the community.

In addition, a fire destroyed the main community building, which housed the library, kitchen and cannery. Good books would be appreciated to start a new library, and long-term loans are also needed, in view of the loss in business through illness.

COs Keep Courts, Statisticians Busy

The 1952 Federal Prison Report, printed at Leavenworth, Kansas, penitentiary, gives facts and figures on 1952's 273 Selective Service violators. Most were over 21 and were sentenced to from two and a half to five years. An impressive number, however, (43) were sentenced to from five to ten years.

The May issue of the National Service Board's *Reporter* lists by states the 259 institutions and agencies to which 1,666 I-W men have been assigned. Taking account of the time lag in reporting to Selective Service headquarters, it is probable that there are now over 2,000 men in assigned civilian service. Seven states are absorbing most of the men: Colorado, Illin Indiana, Kansas, Michigan, O and Pennsylvania. These are a the states that produce the m I-W's.

A complete listing of approv institutions and agencies and th job opportunities (20c) has be issued by Referral Service, 1105 Street NW, Washington 5, D. C.

The total number of Select Service CO registrants in the a group 18-25 is 6,285.

At least 186 COs have been co victed of violation of the draft since 1948. About 50 of these a now in prison.

"Memorandum for Attorne Representing Jehovah's Witness in Draft Cases," a helpful lawye booklet prepared by Hayden Covington, General Counsel for J hovah's Witnesses, can be secur through the author at 124 Colu bia Heights, Brooklyn 2, New Yo

Vasyl Sereda, conscientious o jecting DP now serving sentence the Federal Reformatory at Peter burg, Virginia, has been order deported by the Immigration a Naturalization Service. The dec sion is being appealed.

The deportation proceedings a based on a 1917 statute which pe mits the deportation of any ali who commits a crime of moral tu pitude within 5 years of his ent into this country. Sereda is bei defended on the grounds that conviction for violation of selecti service because of conscientious o jection does not involve "mor turpitude."

Fred Hildebrand, member of t Southwest regional youth commi tee of the FOR, is now serving fo years in federal prison for refusi to register. His story, and that other war resisters, will be told

forthcoming leaflet put out by he region.

Sentenced to five years for failg to submit to induction was *enry Gustav Hein, Jr.*, 24, of Chiago. A former National Guardsan, Hein testified that it was hile he was on the firing range at he made up his mind he could ever kill.

Also sentenced recently for reusing to submit to induction: *ichard Collard*, Detroit (5 years); *wen Swenson*, Milwaukee (2 ears); *Don Howland*, Los Angeles 4 years); *Faetano Ranclioni*, San iego (5 years); *Nehemiah Ames*, an Francisco (2 years); *Gene harp*, Brooklyn (2 years).

Arrested for the same reason vere: *Henry Adamowicz* and *Edvard Johnson* of Illinois; *Freeman Vingert*, Indiana; *Wiley Long*, North Carolina; *James Driver*, New York; *Johnathan Medel*, South Dakota.

The Central Committee for Conscientious Objectors seeks clarification of the April 27 *Newsweek* report of a "thriving racket" afoot n draft dodgers claiming to be conscientious objectors. The CCCO s not convinced, is contacting *Newsweek* and the FBI for details.

Einstein Urges Gandhian Way

The Society for Social Responsibility in Science, in which FOR members are prominent, recently published a statement by Albert Einstein on his feelings about warmaking.

"My participation in the production of the atom bomb consisted in a single act," said Einstein. "I signed a letter to President Roosevelt. This letter stressed the necessity of large scale experimentation to ascertain the possiblity of production of an atom bomb.

"I was well aware of the dreadful danger for all mankind, if these experiments would succeed. But the probability that the Germans might work on that very problem with good chance of success prompted me to take that step. I did not see any other way out, although I always was a convinced pacifist. To kill in war time it seems to me, is in no ways better than common murder.

"As long, however, as nations are not ready to abolish war by common action and to solve their conflicts in a peaceful way on a legal basis, they feel compelled to prepare for war. They feel moreover compelled to prepare the most abominable means, in order not to be left behind in the general armaments race. Such procedure leads inevitably to war, which, in turn, under today's conditions, spells universal destruction.

"Under such circumstances there is no hope in combating the production of specific weapons or means of destruction. Only radical abolition of war can help. Towards this goal one should strive; in fact nobody should allow himself to be forced into actions contrary to this goal. This is a harsh demand for anyone who is aware of his social interrelatedness, but it can be followed.

"Gandhi, the greatest political genius of our time, has shown the way, and has demonstrated what sacrifices man is willing to bring if only he has found the right way. His work for the liberation of India is a living example that man's will, sustained by an indomitable conviction, is stronger than apparently invincible material power."

British FOR Inherits Home

The FOR in Britain has long felt the need for a permanent peace center and conference house. Now through the generosity of an English family who donated their home, The Mount in Suffolk County belongs to the group for just such a purpose.

Large enough to accomodate forty-five guests, and easily reached from both London and the Midlands, The Mount should be an ideal conference center. Already, some forty young people have gathered there to do some cooperative thinking on the subject of "Peace, Attempting the Impossible."

Furniture, equipment and money for alterations have been solicited from FOR members.

Hugh Faulkner to Speak Here

The organizing secretary of the British FOR, Hugh Faulkner, will travel and speak extensively in the United States this fall. A preliminary scheduling by regions has been arranged, as follows:

October 18-23, New York; Oct
ber 25-30, New England; Nove
ber 1-6, Midwest; November 8-
Far West; November 15-20, Sou
west; November 22-27, South. F
details about his schedule, to lea
where he is to speak or to make e
gagements for him, write to Jo
Swomley at the National office.

Charges Against Jones Made Public

The Judicial Commission of t
Orange Presbytery has issued
statement listing nine speci
charges against FOR memb
Charles Jones, dismissed from
12-year pastorate at the Cha
Hill (N. C.) Presbyterian Chur

The Commission denied "catego
ically" that preoccupation with t
race issue had anything to do wi
Jones' removal. There was, sa
the Commission, an "intolerab
situation" present in the Cha
Hill Church, a situation "chara
terized by a manifest disrega
and sometimes contempt, for thin
Presbyterian and Christian."

The charges involved Book
Church Order violations of the n

ure of: failure to baptize unbaptized adults received on profession f faith, failure to ordain and install deacons and elders properly, appalling ignorance of the saving nets and doctrine of the Presbyerian Church on the part of both fficers and members."

At a special session, the Synod f North Carolina is scheduled to ear a complaint of prejudice and mproper procedure filed by members of the Chapel Hill congregaon against the Commission.

National Conference Opens in New York

In order that everyone wishing o attend this year's FOR National Conference may do so with conenience, six regional meetings are isplacing the one centrally located neeting of past years. The first, for he New York region, convenes une 26 at Community Church, 40 ast 35th Street, NYC.

E. Raymond Wilson of the riends Committee on National egislation has agreed to address he Conference Friday night on the ubject, "What Should Be the olitical Emphasis of FOR Program oday?" Saturday there will be iscussion groups and recreation, nd in the evening Prof. Roland ainton of Yale Divinity School peaking on the religious emphasis f FOR program.

The Conference closes with the onclusion of Sunday's worship our, led by A. J. Muste.

The other regional conferences North Carolina, Michigan, Colorado, Washington, and California, n that order) are scheduled for uly and August. A colorful brohure giving full details is available from the National office.

Supreme Court Hears Nugent, Packer Cases

Some time this month the Supreme Court will render decisions in the cases of Harry Nugent and Lester Packer. The cases, in which the federal government is appellant, involve the right of conscientious objectors to know and have opportunity to refute the evidence against them.

The defendants' convictions for violation of the Selective Service Act have been overthrown by the Second U.S. Circuit Court of Appeals. The court overruled the long-standing policy making FBI reports on the character and sincerity of the religious conviction of an objector confidential.

It is a denial of due process of law, the court held, to base criminal charges against a defendant on evidence the nature of which he is not permitted to know. ("General" information is available to the defendant, but he cannot learn, for instance, the names of witnesses who may cast doubt on his religious sincerity.)

Both men, New York residents, had previously been denied classification as COs and had been arrested and convicted for failing to report at induction centers.

Returns from World Good Will Tour

Mrs. Rosa Page Welch, FOR member and concert singer touring the world this spring for goodwill purposes, observed upon her return that if America is to win the friendship of the world's dark-skinned peoples, she must see to it that "there are some colored faces in responsible jobs overseas."

Jottings

Two bills have been introduced in the Indiana General Assembly to pay to COs who were in the services in World War II the regular veterans' bonus. COs, even if they served in the front lines as medics, are now specifically barred from receiving the Indiana bonus.

The Methodist Board of Missions has eliminated its Department of Negro Work, because it felt that keeping it "was perpetuating a kind of segregation we deplore."

Profits of food processors rose 23 percent during July-September 1952, according to the Federal Trade Commission.

Prof. Giovanni Pioli, Italian pacifist who lost his teaching job during fascism for opposing Mussolini's policies, has published a biography of Fausto Socino, great liberal religious thinker of 1531-1604. The book is in Italian, costs $4.00.

The National Council of Churches called for repeal of the Jenner amendment to the Social Security Act, passed in 1951, which permits publication of the names of relief recipients. Aim of the amendment is to prevent fraud, but the National Council declared it was discriminatory and wrong in principle, and tended to embarrass honest persons without eliminating chiselers.

The Rev. William H. Molbon w elected in January as Moderat of the Detroit Presbytery by unanimous vote. He is the first N gro to hold the position.

The Intercollegian, published the Y, was guest edited in Febr ary by FOR-member Charles Lawrence, Jr., and had an arti by FOR-member Walter G. Mu der, dean of the Boston Univers School of Theology.

CARE has some new $10 pac ages of books in English, whi can be sent overseas to libraries individuals. Some of the books a Benjamin Franklin's *Autobio raphy*, some Shakespeare, and good dictionary.

The National Council of Church has just named former Y.M.C. secretary Dr. Claud Nelson (a FOR member) executive direct of its department of religious li erty.

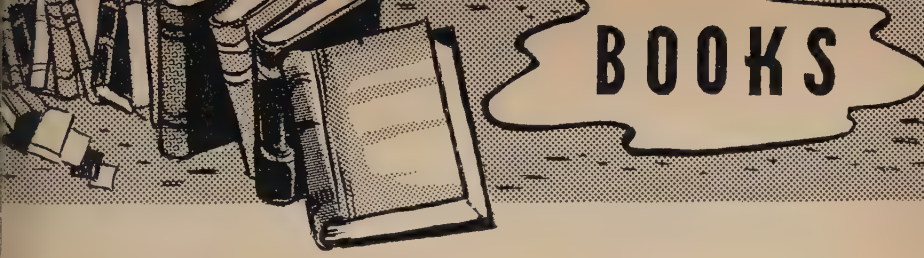
F.O.R. NATIONAL COUNCIL

Statement on Civil Liberties

Adopted May 15, 1953

5c each

Fellowship
21 Audubon Avenue
New York City 32



Series Completed

The Christian Understanding of God, by Nels F. S. Ferré. Harper, 1951. 277 pp., $3.75.

This is the fourth volume in the series of related studies projected by the author some years ago, and the culmination of the whole work. While it pre-supposes a previous reading of the other books in the series, this volume, as each of the preceding ones, is complete in itself as a competent account of the Christian doctrine of God, made relevant to our times.

The purpose of the entire group of books was to bring many contemporary problems of thought into focus and to give them clarity under the central and controlling concept of Love in the sense of *agape*. For this author, the simple utterance of John, "God is love," becomes the original and final interpretative principle of every problem which concerns Christian faith and life. Throughout this prodigious enterprise, he has held strongly to his central thought, that this love of God determines everything, and that nothing may be understood apart from it.

The method of Dr. Ferré is to utilize all the disciplines of the mind in constructing a system, and he shows himself not only conversant with, but competent in, many fields, including theology, philosophy, history, psychology and sociology, using the insights of all these fields to illuminate Christian understanding.

The completion of this work, which, it is to be hoped, is but a portion of his total offering yet to come, marks the author as occupying a distinctive position among the Christian thinkers of the present time. He is hardly to be classified as belonging to any of the schools of thought of the day, though drawing from all and criticizing them all when he feels criticism is needed. He is neither liberal, neo-orthodox nor existentialist in the sense of being identified with any of these schools of expression.

It may seem strange that for a theologian to center his lifework on the fact of God's love is sufficient to put him in a class apart and to give him a peculiar position among the varied expressions of our time. This, on the surface, would seem to be the least original observation one could make about God—his Love; yet other considerations have been forced upon contemporary thought, and our thinkers, theologians included, have yielded to other preoccupations.

Ferré has pursued his thesis through these four volumes, beginning with *Faith and Reason*, and including *Evil and the Christian Faith*, *Christianity and Society*, and the present volume on *The Christian Understanding of God*. This reviewer has not found an easy time with these four books and has commented hitherto on the ob-

On The Road!

1 **NEW YORK, N. Y., June 26-28**
Workshop, June 23-26
Community Church, 40 East 35th St.

•

2 **ASHEVILLE, NORTH CAROLINA, July 31-Aug. 2**
Workshop, July 28-31
Allen H. S., 331 College Street

•

3 **SAUGATUCK, MICHIGAN, Aug. 7-9**
Workshop, August 4-7
Westminster Lodge, Saugatuck

•

4 **DENVER, COLORADO, August 14-16**
Workshop, August 11-14
Red Rocks Camp, Morrison, Colo.

•

5 **OLYMPIA, WASHINGTON, August 16-23**
Family Fellowship Camp all week
Gwinwood Christian Conf. Grounds

•

6 **GARDENA, CALIFORNIA, August 28-30**
Retreat Workshop, Aug. 22-28
Spanish-Am. Institute, 15840 S. Figueroa

The F.O.R. NATIONAL CONFERENCE

THIS year, you can go to the FOR National Conference near yo wherever you are! The same su jects will be discussed, the sam staff members (A. J. Muste an John Swomley) will be present each of the six. Friday night, "Wh Should Be the Political Emphasis FOR Program Today?" and Satu day night, "What Should Be th Religious Emphasis?" There will b discussion groups, buzz session and a chance to expound your ow opinions and listen to others.

FELLOWSHIP OF RECONCILIATION

For information about New York, North Carolina, Michigan and Colorado conferences, write to FOR National Office, 21 Audubon Avenue, New York 32, N. Y. For Washington conference, write to Family Camp, 3959 15th Avenue N.E., Seattle 5. For California conference, write to Glenn Smiley, 820 South St. Andrews Place, Los Angeles 5.

curity which marks some of the passages. This obscurity contrasts with the crystal-clear style of this same author in other writings and in his public speaking. However, the subject-matter is necessarily abstract in much of this work, and it must be borne in mind that entertainment was not a primary purpose in the conception of the series. The present volume has more illustrative material and down-to-earth applications, and is not devoid of an occasional play of light humor to enforce a point.

The chapters which rewarded me most were those on *The Sovereignty of God* and on *The Work of God in Incarnation.* He insists that the sovereignty of God must be seen in terms of his love primarily, rather than in terms of power; yet love is shown as being the ultimate power of the universe. In the incarnation Jesus is shown to be *agape* in the actual world life, and the two natures human and divine, are shown as the necessary juncture of God with the temporal life of man.

In all, there is a tone of deep and rich devotion, as well as the keenest scholarly criticism. No review of this volume or of the whole series can be a substitute for thorough study, and this reviewer bespeaks for the author's work a serious place in the seminaries, along with Barth, Brunner, Tillich and the Niebuhrs. The work also is highly commended for preachers and lay Christians who are searching for a firm basis for dealing with the acute problems of the time. It sheds bright light on the questions concerning war and injustice, the problem of knowledge, freedom and necessity, and all the theological and philosophical questions which press upon our times.

—George Miles Gibson

Gandhi's Human Qualities

A Quest For Gandhi, by Reginald Reynolds. Doubleday, 1952. 215 pages, $3.75.

A Quest for Gandhi, undertaken by an English Quaker lad in the twenties and early thirties and continued by the mature man, is one of the rare items in the growing literature of Gandhiana. The publishers describe the book as "an anecdotal biography based upon personal acquaintance." It is that, and much more. Learned tomes and systematic treatises have failed to reveal the many-faceted personality of Gandhi. The great merit of this book is that it does reveal to us the truly human qualities of India's great leader.

Moved by "the unsorted mixture of romance, politics, escapism, curiosity and other ingredients which was propelling me to India," the young English Friend sought out Gandhi and tried to understand what kind of man this strange leader of India was, what kind of India he was striving to create, what kind of world order is best suited to modern man, surrounded by a plethora of gadgets, mechanical devices, and enmeshed in a network of conflicting ideologies.

The comma he suggested for insertion in Gandhi's ultimatum to the Viceroy in 1930 Reynolds claims as his humble contribution as a youth to India's successful nonviolent revolution. The grown-up man, visiting India as a delegate to the World Pacifist Conference, was invited to lay a stone on the Gandhi Memorial nearing completion. "Like my comma in the letter to Lord Irwin, this single stone (lost among so many) seemed to me a well-proportioned and well-chosen symbol."

Reynolds' basic philosophy of de-

centralism, arrived at after a relentless quest for two decades, accords with Gandhi's basic outlook. I had the pleasure of knowing Reginald in 1929-1930 when both of us were guests at the Mahatma's Satyagraha Ashram. With my Americanized outlook, I found him one of the few men at the Ashram with whom I felt thoroughly at home.

The book is replete with subtle humor. It holds up a mirror as much to Gandhi's soul as to Reynolds' soul. I would subscribe to all of the author's views on the new India in the making, with the exception of his harsh criticism of certain aspects of the new Constitution of the Republic of India. Mr. Reynolds is legitimately impatient with the tempo of reform and reconstruction in India. But he needs to develop a little bit of India's patience. Western observers, steeped in the tradition of parliamentary government and civil liberties, need to caution themselves that the exact patterns of English and American political life will not be, and cannot be, reproduced in India. The chief criticism of the Constitution of the Republic of India is not that it provides an open door for suppression of civil liberties but that it goes too much into details prescribing policies as well as principles and the framework of government. The chief function of a constitution is to set forth principles and framework, leaving details and policies to the exigencies of rapidly changing times.

I am enthusiastic about this book. It reads better than a novel. reading of this book should help the American reader see in i proper perspective the world which we live and the role th the Gandhi philosophy may y play in the shaping of it.

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